THE Reconstructionist

Vol. XI. February 8, 1946 Adar I, 7, 5706 No. 19

EDITORIALS
- *That Extraordinary Phenomenon, the Histadrut*
- *Why Campaign Now for a Medical School in Palestine?*
- *The F.E.P.C. Filibuster*
- *National Budgeting—Not Now*
- *Two Anniversaries*

A SPIRITUAL PROGRAM FOR THE ATOMIC AGE — *By Max Weine*

ARE WE COMMITTING SELF-MURDER? — *By Dorothy Adele Dellar*

TO AN AUTHOR WHO HAS JUST ASSUMED HIS HERITAGE (Poem) — *By Julia Glasgow*

ART AND THE JEWISH HOME — *By Rachel Wischnitzer*

A CAPRICE OF INSTINCT AND MOOD (Poem) — *By Lillian Reznick Ott*

BOOK NOTES — *By Milton R. Konvitz*

REALITIES AND VALUES

CORRESPONDENCE

INDEX

Dedicated to the advancement of Judaism as a religious civilization, to the upbuilding of Israel's ancient homeland, and to the furtherance of universal freedom, justice and peace.

the Reconstructionist

is published bi-weekly for twenty consecutive issues, starting in October, by the Jewish Reconstructionist Foundation, Inc., 15 West 86th Street, New York 24, N. Y. Subscription $2.00 per year; 10c per copy; foreign 25c extra; membership in the Foundation, $5.00 per year, including subscription to *The Reconstructionist*. Reentered as second class matter October 3, 1935, at the Post Office at New York, N. Y., under the Act of March 3, 1879.

EDITORIAL BOARD

Chairman: **Mordecai M. Kaplan**

Associate Chairman: **Ira Eisenstein**

Managing Editor: **Eugene Kohn**

Associate Editors: **Israel S. Chipkin, Jack J. Cohen, Nathan E. Cohen, Samuel Dinin, Judith K. Eisenstein, Theodore Friedman, Solomon Goldman, Jacob S. Golub, Emanuel Green, Bernard Heller, Philip Houtz, Samuel C. Kohs, Milton R. Konvitz, Myer S. Kripke, Milton Steinberg, Bernard Weinryb, Max Wiener.**

Contributing Editors: **Michael Alper, Nathan A. Barack, Morton M. Berman, Philip S. Bernstein, Asher Block, Samuel M. Blumenfield, Ben-Zion Bokser, William J. Boxerman, Mortimer J. Cohen, Lawrence W. Crohn, Miriam R. Ephraim, Harry Essrig, Emanuel Camoran, Judah I. Goldin, Robert Gordis, Louis M. Levitsky, Theodore N. Lewis, Joshua Loth Liebman, David Polish, Edward T. Sandrow, Joshua Trachtenberg, Leo Trepp, Max Weine, Jacob J. Weinstein.**

Secretary: **Hannah L. Goldberg**

AMONG OUR CONTRIBUTORS

DOROTHY ADELE DELLAR is a sergea in the United States Marine Corps Wome Reserve.

JULIA GLASGOW has contributed poetry other publications. This is her first co tribution to THE RECONSTRUCTIONIST.

LILLIAN REZNICK OTT frequently co tributes poetry to THE RECONSTRUCTIONIS

MAX WEINE is rabbi of Congregation Be El, Camden, New Jersey, and a contributi editor to THE RECONSTRUCTIONIST.

RACHEL WISCHNITZER was curator the Jewish Museum in Berlin and art e tor of the Universal Jewish Encyclope and the Encyclopaedia Judaica. She is t author of books and articles on Jewish a and has contributed articles to publicatic in the U. S. and abroad.

CORRECTION

We regret that in Vol. XI., No. 18, erred in stating the position of Sigmu Taft. He is Director of Community Service the Brooklyn Jewish Community Coun Brooklyn, N. Y.

ANNOUNCING

A CHAPLAIN-VETERAN CONFERENCE

MARCH TENTH — SUNDAY AFTERNOON AND EVENING
2:30 and 8:30 P.M.

at the building of the
SOCIETY FOR THE ADVANCEMENT OF JUDIASM
15 WEST 86th STREET, NEW YORK

Subject—THE JEWISH VETERAN IN POST-WAR AMERICA

What has the war revealed about the needs of American and Jewish life?

Participants will be chaplains and veterans who will introduce the subjects for general discussion.

Open to the Public

Please send us the names of veterans you think will be interested.

For further information write or telephone—

THE JEWISH RECONSTRUCTIONIST FOUNDATION, Inc.
15 West 86th St., N. Y. 24, N. Y.
TR. 4-4462 SC. 4-7000

RESERVE THE DATE
MARCH 10th afternoon and evening!

THE

Reconstructionist

XI. February 8, 1946 Adar I, 7, 5706 No. 19

DITORIALS

AT EXTRAORDINARY ENOMENON, THE HISTADRUT

ZIONISTS who are concerned not merely with upbuilding of Palestine, but with its uilding along socially ethical lines now celebrating the twenty-fifth anrsary of the *Histadrut,* the Federation ewish workers of Eretz Yisrael. The *adrut* is an extraordinary phenome- and should be better known to erican Jewry. If Jewish youth knew uch about the *Histadrut* as they seem now about "radical" movements, they ld gear their idealism to *Histadrut* labor Zionism. Thus far, after nty-five years, *"Histadrut"* is almost esoteric term among American Jews. ver 150,000 workers belong to *Hisut* in Palestine; this means over 80 cent of Jewish labor. But *Histadrut* nore than a mere trade union. It is ederation of cooperatives and unions ch is interested in the entire persony of the worker. It maintains schools, heatre, a newspaper and magazines, lth insurance, and other social services. *Histadrut,* in addition, utilizes the ngs of the workers as capital, reinvestthese funds in industries needed for benefit of the country and the employment of its own members. *Histadrut* is the embodiment of free cooperation, unmarred by totalitarian coercion on the one hand, and free from the chaos of social irresponsibility, on the other.

Nowhere in the world does organized labor fight for liberal immigration policies — except in Palestine. *Histadrut* has come to understand that labor can operate with national consciousness rather than with class consciousness, by means of making labor itself the entrepreneur. And so long as cooperation is the instrument, new-comers cease to be merely new mouths to feed; they become hands for work, for productivity and for prosperity. It is no wonder, therefore, that the members of the *Histadrut,* who form the large bulk of Palestine's workers, labor by day for their bread and shelter, and by night for the rescue of relatives, friends and just ordinary Jews from the hell of Europe.

Histadrut contains workers of all shades of public opinion, from the extreme left to the extreme right, religiously and politically, because Jews of all opinions recognize that the *yishuv* must, ultimately, be built by the hands and the brains of its own men and women. While "investments" from outside are necessary and desirable, the *yishuv* understands that the only capital that will not flee from danger or adversity is the capital repre-

sented by the brains and the brawn of the men, women and children in the land. That the *Histadrut* has its faults and its deficiencies, even the best friends of *Histadrut* would concede. But is there a man (or an institution) "that doeth good and sinneth not"? Whatever limitations *Histadrut* suffers from are due not to the lack of patriotism or idealism among its leaders; they are limitations imposed by the exigencies of circumstance and the lack of experience.

But in these last twenty-five years, *Histadrut* has shown the way—the only way—a new country can be built, or an old one rebuilt, and it has earned the admiration of Jews and non-Jews all over the world. American Zionists might do very well to observe the anniversary of *Histadrut* by finding out what it is all about.

WHY CAMPAIGN NOW FOR A MEDICAL SCHOOL IN PALESTINE?

IN these turbulent times significant events that mark constructive peaceful progress are likely to be overlooked, and community efforts that are not related to dramatic conflicts of social forces to be neglected. That is why we feel it important to bring to the attention of the public the decision of the Hebrew University and Hadassah to establish an undergraduate medical school and why we support the appeal for $4,000,000 to make possible this enterprise.

The question may be raised: Why launch such a project at the present time, when funds are needed for so many purposes? Are there not enough doctors in Palestine, relatively more than in other countries? The truth is, however, that behind the decision to establish an undergraduate medical school at the present time — post-graduate instruction in medicine has been given for some years at the University — are two cogent con siderations.

(1) The physicians now practicin their profession in Palestine are almost a of them elderly men. It will not be lon before that generation shall have passe away and something needs to be don to replace them. Even now, there is dearth of young research assistants to he the medical experts in their laborato experiments. (2) Whence are replac ments to come? From Europe? The i tellectual classes of European Jewry ha for the most part been exterminated driven into exile, and European Unive sities are not likely to attract students, in the past. In fact, European Jewry w itself probably suffer from a paucity Jewish physicians. Shall the replacemen come from America? We all know ho limited are the opportunities for Je seeking a medical education in our Am ican universities. The *numerus clausus* quota system is, with them, not the e ception but the rule. Before the w great numbers of Jews went to Europe universities to study medicine because the difficulty of gaining admission American medical colleges. But in t post-war world, Jews will hardly want spend their student days in the Na infested atmosphere of Europe.

Palestine will, therefore, have to exte her hospitality not only to Jewish refug turning to her for a chance to live, but Jewish intellectuals turning to her fo chance to develop their talents for the s vice of their fellowmen and their o self-fulfillment. The pre-war situation v have to be reversed. Instead of Palest importing medical talent from abro Palestine will not only have to train p sicians for the *yishuv* but also for diaspora.

For all these reasons the task of bu ing up a medical school as part of Hebrew University in Jerusalem is tim

ad urgent. The American Jewish public n well afford to supply its share of the nds without detriment to other indisnsable Jewish causes.

HE FEPC FILIBUSTER

IT was obvious from the moment that Senator Chaz placed his FEPC Bill on the floor of e Senate, that the Southern die-hards ould follow their usual filibustering tacs. We were therefore not surprised at e outrageous remarks which emanated om the mouths of undemocratic Demoats, when the bill was introduced.

We are, however, astounded at the eming apathy of the synagogue and urch. Confronted with a clear-cut issue a religious one, at its roots—organized ligion should have taken the lead in otesting against this attempt to shortrcuit the flow of democratic action. The blic reaction—or lack of reaction—to e filibuster proves once more that deocracy requires a citizenry that takes responsibilities seriously. Evil is overrown only when the instruments of deocracy are effectively used in behalf of cency. There is no secret about these struments. Letters to Senators and Conessmen, the ballot, public protest—these e the means of fighting evil in our untry.

It is unfortunate that legislation is nessary to enforce equality of opportunfor all citizens in the land of the Dearation of Independence. The N. Y. mes argues that the Chavez Bill, if acted, will be incapable of enforcent "in any State or Community where e dominant opinion ran strongly against " If we accept this reasoning, then ined our government is a weak one. But FEPC law would receive the support the 50 million or so Negroes, Jews and tholics who would be protected by it. It seems also that among the 80 million White Protestant Americans, a sufficient number will add their weight to the law's enforcement.

The Times editorial, however, justifiably points to the need of education to counteract prejudice, whether or not the Chavez Bill is passed. Religion has an important share in this educational task. It must conduct a ceaseless campaign in behalf of the principle of equality for all.

As a further step in the right direction, we must seek now the abolition of the filibuster. It is preposterous that a small minority in Congress should be permitted to impose its will on that body, and ultimately on the nation, by threatening to hold up the whole process of legislation which is the Congress's function under the Constitution. While the filibuster has, on occasion, frustrated unwise legislation, it has no place in the law-making body of a democratic country. Our faith must lie in the intelligent honest debate on public issues and their decision by majority vote. If we cannot count on the intelligence and integrity of a majority of our legislators, democracy is in any case doomed.

NATIONAL BUDGETING—NOT NOW.

A MUCH-contested issue will come to the floor of the General Assembly of the Council of Jewish Federations and Welfare Funds, at its session in Detroit, February 8-11. The issue is the proposal to establish a National Budgeting Service, to advise the allocations committees of local fund-raising agencies on questions of the merit and budgets of various institutions applying for funds.

We reiterate our opposition to the proposal — this despite our consistent sup-

port of all unifying factors in American Jewish life. Looking at the question *theoretically,* one must admit the usefulness of such a national budgeting service, which would have, as no local agency can have, the investigating machinery to sift out all unworthy appeals and describe the nature and scope of activity of worthy institutions. But we do not live in a vacuum; and, for the present, a national budgeting service would be an extremely dangerous instrument.

The reason is that the organization of Jewish community life, on the local and national levels, is in a formative stage of development, and *democratic control is not yet in evidence.* There is an unhealthy proportionate relationship between wealth on the one hand, and control of Jewish philanthropic funds, on the other, since the power to dispense goes to those who give the most. There is a further unhealthy proportionate relationship between wealth on the one hand, and assimilationist tendencies on the other, for a variety of well-known reasons.

So long as these two relationships are in force, it is evident that national budgeting is dangerous, for the power to disburse funds and advise on the disbursement of funds falls to the control of those who are likely to use this power unwisely. Not a philanthropic point of view, however unselfish, but a point of view aiming at the survival of Judaism, should be the qualification for those who are to exercise this life-and-death power over Jewish causes and institutions.

This issue gives point to the constant insistence of Reconstructionism on the necessity of democratic organization for the Jewish community. When local Jewish communities are democratically organized (and they are so even now to a greater degree than the national CJFWF), and when local community councils are united in a democratic national council, then we shall be ready for a careful, efficient, objective national budgeting service. We should look upon the establishment of democracy in Jewish life in America as a primary need. When we have reached that point, many problems, including national budgeting, will be resolved.

TWO ANNIVERSARIES

A SCANT decade or two ago, to put Hebrew and Yiddish in conjunction was to venture into a no-man's-land of an old, acrimonious controversy. The conflict between Yiddish and Hebrew had been blazing in European Jewry for a full generation and came, in time, to be translated to the American scene. By now, however, the partisans in the Hebrew versus Yiddish debate, with the exception of a few bitter-enders, have concluded that circumstance has stolen a swift march on them. There is a common realization that they are now allies in the stupendous task of preserving and enriching the cultural possessions of the Jewish people. Wherever Yiddish can be preserved, and such areas are not totally lacking, it remains not only a potent weapon against assimilation but a rich medium in which much of modern Jewish cultural creativity seeks its natural expression. Hebrew, where it can be made to strike root, is all this and more. Most significantly, of course, it is the language of the Jewish future in Palestine. Yiddish is the younger daughter of our people; but since when does a parent choose between an elder and a younger daughter?

These reflections are prompted by two significant anniversaries that, in their coincidence, point up once again this growing rapprochement. While the *Histadruth Ivrith of America* (National Organization for Hebrew Culture) celebrates its 30th

nniversary, the *Yivo* (Yiddish Wissenchaftlischer Institut) commemorates the oth anniversary of its founding. Amerian Jewry, indeed, world Jewry, is inebted to both organizations for their valuable contributions in the field of odern Jewish culture. The *Yivo*, through s various departments of research, has ade notable additions to Jewish scholrship, particularly in such neglected reas as Jewish sociology, economics and tatistics. Through its courses of instruction, it trains and encourages young scholrs to explore the Jewish past and present n a manner that would do credit to reearch in any branch of human knowlidge. The *Histadruth Ivrith,* in addition o its ramified series of publications, has n the past few years made striking adances in fostering Hebrew culture among merican Jewish youth. Admittedly, the roup of young American Jews who read nd speak Hebrew is small, but they are he *yehide segullah,* the chosen few, and s such, tomorrow's leaders of American ewry. Signs of vitality, imagination and ccomplishment are unmistakable in both rganizations. We hail them on their aniversaries not only for their respective chievements but for the promise they old for an enriched Jewish cultural life n America.

EALITIES AND VALUES

MANY OF US HAD HOPED THAT me of the effects of American occupaon of German territory would be the reducation of Germans along democratic mes. The results of a poll of 1,700 Amerian troops stationed in Germany would uggest rather that our men are being e-educated by the Germans along Nazi mes. Fifty-one per cent of those quesoned said that they believed Adolf Hitr had done the Reich a lot of good before 1939. Nineteen per cent believed Germany had some justification for starting the war. Thirty per cent said they liked the Germans better than the French or English. Twenty-two per cent said they believed the Germans had "good reasons" for the persecution of the Jews." If this poll is a fair index, we had better bring our G.I.'s back quickly for a refresher course in American democracy.

▼

WE PUBLISH ELSEWHERE IN this issue the open letter of Rabbi Roland B. Gittelsohn to Lessing Rosenwald. Rabbi Gittelsohn is not the only Jewish Chaplain who resents the slurs of the American Council for Judaism on the patriotism of Zionists. Speaking for a Chaplain's Committee which sought, and was denied, admission to the meeting of the American Council for Judaism, Major Edward T. Sandrow said to a press conference: "Of the 305 surviving chaplains of the Jewish faith who responded unhesitatingly to the call of our country in its hour of need, 228 have already identified themselves with the Zionist ideal, with replies expected from many overseas. For any one to insinuate that Zionism tends to diminish the full measure of devotion of these 228 rabbis to America is the height of impudence. Such an accusation comes with particular bad grace from an organization which numbers among its leadership men who did not respond to the call of the responsible Jewish Commission to serve in the chaplaincy."

▼

HERBERT LEHMAN, DIRECTOR General of UNRRA, in explaining his reinstatement of General Morgan as Chief of UNRRA Operations in Germany, expressed confidence that it was not Morgan's intention to cast aspersions on any people or organization. But neither Lehman's statement, nor Morgan's letter to

him, contains any denial, repudiation or explanation of the actual words in Morgan's press interview that gave offense to Jews and to all who sympathize with the plight of the Jewish displaced persons. Meanwhile the Arab High Committee justified its refusal to consent to the admission of 1,500 Jews a month to Palestine by quoting General Morgan's words. We are not concerned with the personal motives of General Morgan but we are concerned with his qualifications for his office. It is an abuse of his position to give public utterance to an opinion which, whether prejudiced or not, is prejudicial to the interest of the Jewish displaced persons whose welfare is his charge. Mr. Lehman may accept General Morgan's apologies on his own behalf, but he cannot on behalf of the Jewish people, and, in reinstating General Morgan, he has done them and UNRRA a disservice.

▼

THOSE WHO MAINTAIN THAT the whole Arab population is seething with resentment against the Zionists and approves enthusiastically the brutality of British repressive measures against the Yishuv's resistance should note the following incident. Some forty Arab sheiks recently paid a visit to Givat Haim to offer their condolences for the death of seven Jews killed in the British raid on that settlement in search of "illegal" immigrants.

▼

IS AMERICAN JEWRY ABLE TO contribute $100,000,000 to the United Jewish Appeal and at the same time continue the cultural and spiritual institutions necessary for its own communal maintenance? Before answering this question consider the following facts about the contributions of the small and struggling Palestinian Yishuv to Jewish causes. In spite of the disturbed condition of the country and the hostility of the government to the expansion of the Yishuv's economy, the Jews of Palestine during this war, spent $2,000,000 for the rescue and relief of European Jews and expect to raise an additional $4,000,000 for the Jewish Agency's veterans' rehabilitation project and $6,500,000 toward its refugee housing project. Since July 1942 Palestine Jews spent $3,000,000 for the care of service men and their families. And there is probably not a Jewish millionaire in all Palestine.

▼

A COPY OF THE BIBLE WAS RE cently confiscated by the Egyptian government in pursuance of its boycott policy. The Bible was regarded as a Zionist product. We are not so arrogant as to claim that; what we claim is that Zionism is a Bible product.

▼

THE COMMISSION ON LAW and Social Action of the American Jewish Congress has issued the first number of a monthly bulletin to keep the Jewish reader posted on opportunities for influencing legislation and other forms of social action in behalf of justice not only to Jews but to all minorities and to all the oppressed. The first number is most promising in its brief and succinct summary of current issues bearing on the problem of unfair discrimination. The material is factual with a minimum of comment. It should prove invaluable to Fellowship Chapters and Social Justice Committees who desire to keep in touch with events and to act on current issues.

A Spiritual Program for the Atomic Age

By MAX WEINE

THE invention and the use of the atomic bomb and he problems bequeathed to the future as result of this adventure in science will robably plague the conscience of humanity for years to come. Already a considerable literature has sprung up about his issue, the possible uses and control of tomic energy, and related problems. Yet e have hardly begun to touch on the mplications of the situation for culture nd civilization and especially for the religion and faith of man. Perhaps by scanning the problem from this viewpoint we an arrive at a better understanding of he place of atomic energy in the history f human civilization.

he Two Lines of Progress—echnological and Spiritual

The progress of mankind on the difficult and tortuous path of civilization has roceeded along two main lines: first, the ne of technique and invention and, second, the humanities, particularly religion, hilosophy, literature, and the arts; or, n other terms, the realm of things and he realm of ideas.

The realm of things provides the physical comforts of man, makes his life, in s daily round, more liveable. From the nvention of the wheel and the plow n earliest times on through the discovery nd use of steam, electricity, radio, and ow atomic energy, the daily living of nan has been completely revolutionized y such inventions. Even a cursory omparison between the primitive human eing, the medieval man, and their contemporary counterparts, will tell the story. Who would have thought even in our days hat we could penetrate the finest particles of which matter consists, and by disintegrating them release their energies to serve our purpose? Indeed, man is "little less than God."

A similar, though not so encouraging story of progress, can be told in the realm of ideas. From the primitive fear of hostile beings and powers lurking everywhere in our environment, from the belief that the world and man is the bone of contention between gods plotting each others' destruction, from the conviction that life is either shaped or destroyed by blind fate or the release of chaotic forces, man has grown to know that there is plan and order and meaning to the universe. The discovery of God and the moral nature of the universe, the growth of religion and ethical idealism, the promulgation of the ideals of brotherhood and peace, are Israel's contribution to the humanities. Other nations contributed of their spiritual wealth: poetry and drama and philosophy, sculpture and architecture and painting, law and government.

The Balance Between Technics and the Humanities

As one views the progress of humanity in these various technical and ideational endeavors, the following conclusions are obvious:

1. That a healthy human society should be one in which advances in the realm of ideas keep abreast of those in the realm of things. It is quite possible, and not altogether a happy situation, for a segment of human society or for all of humanity to advance in one direction to the neglect of the other, and to its own hurt. To its own hurt because

2. There is a vital connection between

these two realms. They do not exist alone and apart from each other. They affect and influence each other constantly. Our technical inventions shape our ideational life. Our progress in ideas often calls forth technical advances. Therefore

3. A completely unbalanced situation may be the cause of great evil and unhappiness to mankind. Man's spiritual life may be stagnant and withered amidst material wealth and physical comfort. A man's spiritual viability may be dissipated because it lacks the foundation and the protection that technical development can give it.

Ancient Greece, for instance, was always regarded as the example of a well-balanced society. And so it was. Together with its interest and progress in science and invention, Greek civilization also produced great poetry, drama, philosophy, and art. Progress in one field went hand in hand with progress in the other. This is one of the reasons why Greek civilization made such a lasting mark on the world. If similar progress had been made in the art of government, it is quite possible that Greece might have been able to hold its own much longer in the face of imperialist threats from the east.

Quite a different situation existed in ancient Israel. The lack of balance was in favor of the realm of ideas. Ancient Israel produced very little in the field of technics. Invention was not its forte. In the realm of art, especially plastic art, Israel did not shine. But it produced ideas. Religion and ethics found expression in some of the loftiest poetry and prose writing known to man. Israel's genius, rather than finding expression in science and invention, produced prophets and rabbis and saints who cultivated the art of living and of striving for a better life on earth.

The lack of balance in ancient Israel did not make for extremely unhappy results as it would have if the weight had swung in the other direction. The lack of physical comforts in life, the backwardness in invention and scientific development were amply compensated by the development in other fields. One can easily put up with a simple, even primitive existence if one can dream and act in the field of betterment in religion, ethics, and human ideals. Witness Henry David Thoreau at Walden, Mass., for a recent instance of satisfaction with life under primitive conditions.

The Plight of the Modern World

In contrast to this, no period is better than the present one as an example of extreme technical advance coupled with backwardness in the realm of ideas, the very situation that Thoreau foresaw when he withdrew to Walden.

We are still living, by and large, with the same set of ideological values that were bequeathed to us of old by our ancestors. The prophets, lawgivers, and sages of ancient times, Hebrews, Greeks, Romans, and others, laid the bases of our religious and cultural life and our political and social organization. They explored and discovered the principles that still govern the relations between man and man, and those between man and God. They were far in advance of their respective times, and only in details, not in broad basic principles, have they been superseded. We still regard their contributions as ideals, as goals not yet attained by the mass of humanity.

In the realm of things, the history of the past several hundred years has been a story of steady progress. Our world has shrunk in size with every invention in communications and transportation. Modern industry can give us, with a minimum of effort, all the conceivable comforts man has ever envisaged. Our abil-

ity to control, manipulate, and subject nature to our bidding knows few bounds. Our technical facilities for knowledge, understanding, and cooperation should make of humanity a happy family.

But this desired goal is still far from realization. Perhaps much of the tragedy of modern humanity is due to this disparity between the progress we have made in external things and our backwardness in our inward life and ideals. (A cartoon in the *New York Times* of Sunday, October 28, 1945 entitled "Civilization—1945," symbolizes progress in scientific achievements by the picture of an airplane and progress in world community spirit by that of a tortoise.) A study of modern history indicates that the increasingly destructive wars, the widespread subnormal standards of living, the weakness of democracy in the face of danger—these and many other evils, are a reflection of the state of unbalance herein described. The suspicion, fear, prejudice, and hatred between groups, races, and nations, and the subjection of the weak by the powerful, are likewise results of this general situation. One part of humanity is not in gear with the other, one part of ourselves does not fit in with the rest.

The result is worse than one might originally anticipate. Instead of mere inactivity in the realm of ideas, we are experiencing a general state of collapse. The traditional religious, social, political, and ethical ideas — and these constitute the greater part of our heritage of ideas—do not evoke the loyalty and support they once commanded. The good in them is being neglected together with the elements no longer useful. And the new is slow in being born. The result is that our age is fundamentally one of cynicism and disillusionment. Lip service rather than service of the heart and the mind is the most that we usually pay to ideal ends. The spiritual letdown that followed the first world war was only an adumbration of the even more profound spiritual depression that seems to be in the offing at the present moment. We fought the latest war with less real enthusiasm and with more cool calculating sobriety than we fought the preceding one, and we are facing the future with a greater feeling of fatality, of the inevitability and compulsion of events, than ever before.

This would not matter so much if our social organization, our economic equilibrium, and our international comity had greater stability. Somehow we might have been able to weather the storm. But in our social and economic order there are great uncertainty and increasing chaos. We are, to use an old proverb, like children playing with fire. We have in our hands the weapon of the atomic bomb and lack the wisdom, the experience, the presence of mind to direct its energy from destructive uses to the benefit and happiness of humanity. Most men look up to the scientist, the inventor, the engineer, as the paragon of humanity. They have no use for the religious enthusiast, the creative thinker, and the saint. The list of names in the former category is endless. Yet we have in two thousand years hardly produced one great original spiritual personality, or solved one great human problem. The history of science is replete with creation and progress. The history of the humanities is brief, a story of organization and regrouping of forces and ideas rather than of creative effort and advance. Maimonides was, as an original thinker, excommunicated. Spinoza suffered the same fate. Our prophets still are voices crying in the wilderness.

The gigantic step that resulted in the invention of the atomic bomb was the result of a planned, cooperative effort on which several billion dollars were gambled. Our great scientific minds were

given instructions and materials and were told to cooperate, work, and produce. Is a similar effort conceivable in the realm of ideas? Can we imagine leaders in the fields of religion, ethics, or social and economic living getting together, pooling their minds and hearts, and issuing directives for living and thinking, for believing and aspiring, that might raise humanity out of its present distress? Instead, these men are brooding singly and alone, each in his little world with its immediate problems, and each with his own grief. There is no sharing of minds. There is no progress towards the light of a better day.

Spiritual Demands of the Atomic Age

The atomic age — if such it will be called — demands a complete, basic, and far-reaching reorganization of human living and thinking and belief if we are to survive. It is not yet too late. But such a movement has to be organized and directed, and its voice well amplified in order to be heard. Otherwise we will have the same dissipation of energy as in the past. Only the bare outlines of this organization can be envisaged in the spiritual fog in which we now move. These outlines may change their shape and form as the atmosphere clears. But we cannot wait. If we are to emerge from the fog we can do so only by heeding the lights and shadows we now can see.

The burden of the message that must be heard, and acted upon, can be divided into the following catagories:

1. *Political and social unity.* We must create a humanity that will be based on one over-all international and social organization. Peace and cooperation between nations has always been a desideratum to which we have paid lip service. Now the absence of these may mean immediate, or, at least, inevitable ruin. We have been sufficiently warned. We must now act upon that warning.

2. *Economic and social as well as political democracy.* Humanity can no longer risk a condition of society in which there are privileged and underprivileged classes socially and economically. All men must be given the same opportunity to live, to learn, and to enjoy the bounties of life. Any deviation from this is bound to create friction producing focal points of infection that may spread to the entire body of humanity.

3. *Religion and ethics the keystone of the arch.* I use this metaphor advisedly. The type of keystone, its shape and material composition, depends on the type and composition of the arch that it is to hold together. What may have served one arch perfectly may be entirely unsuitable for another. Our religious and ethical ideals must reflect the age of science and material progress in which we live and be capable of giving it direction. Religion must be made a force in our lives that will have to be reckoned with. We will have to grow spiritually to reach the stature of our physical selves. Our ideas of God must take into account the atomic world in which we are living. Our rituals and practices, enriched by the experiences of the past, must be made to harmonize with and include this new knowledge of our ever-growing universe. Our ideas of prayer and worship must be not the reflection of an age that will never return, but of an age that is taking shape before our eyes. Our whole attitude to life, to daily living, to death, and to the rewards of life must be made to fit this picture.

Religion is said to teach us the fatherhood of God and the brotherhood of man. It should, and must, also teach us the homehood of the universe. We must learn how to be able to regard it as our home in every sense of the word. We

ust learn how to live happily and with isfaction in this ever-changing world of rs. Human life must learn how to utilspiritually as well as physically all of the potentialities that the universe has in store for us. This is the assignment that humanity must accept — or be doomed.

---

re We Committing Self-Murder? *

By DOROTHY ADELE DELLAR

AS members of mankind, as Americans, and as ws we are faced with staggering probns in these dread times that cry with sperate voices for solution. We are erwhelmed by the multitude of miseries ut prostrate mankind in general. It ems to many that there is little we can , now that we have done our bit in nning the war, but to wait and hope d pray that a solution will be found, d too many are content to consider at their duty has been done and are f-satisfied in their hoping and waiting d praying.

e Problem: To Be or Not to Be

Among the problems of the world, wever, are a few that are peculiar to e Jew and it is toward solving these at we can and must turn our attention individuals and as members of a group. cause we are so conscious of its terror, e word "anti-Semitism" immediately ps into mind at the mere mention of ewish problems." It is a dread word, s; and a terrible problem, yes; but it *not* the most important problem in wish life today. This is not to say that is to be ignored, but it plays too large a part in our thinking and such negative thinking is psychologically deadening and its undue emphasis breeds fear and distrust, not only of our neighbors, but, what is worse, of ourselves and of our Judaism, and gives birth to the self-deriding, self-hating Jew.

No, a larger problem looms. It may be allied to anti-Semitism in that its solution will alleviate the pressure on our minds at least. The problem is this: *Are we vommitting self-murder?* . . . Hitler and his terrorists have done a horribly efficient job of killing off *one-third* of the Jewish population of the world. He had pledged to himself and had drilled it into the minds of his youth groups that Judaism must be wiped from the face of the earth, not only the Jewish people, but Jewish ideals as well, because the people and its ideals stood for something he and his kind could not live with. There is not room in the world for his kind of brutal evil, and the love of liberty and justice, which the Jew possesses and which Judaism and its offspring, Christianity, teach. We have just witnessed the fall of fascism in Europe. But we would be utter fools to think that thoughts can be killed at a peace treaty, or that the mere signing of a pact to lay down arms means that hate has also been laid down.

Horrible as is the thought that future Hitlers may arise, even worse in the minds of many of our thinking men and women is the thought that we Jews may

* This paper was originally delivered as a mon by the author in the absence of the aplain at one of the bases of the Marine rps, at which the author, a Sergeant in United States M.C.W.R., was an unofficial aplain's assistant. We publish it as an elo- ent plea for an affirmative Jewish faith.

unwittingly be helping to wipe out Judaism by sheer neglect of it. All the religions have gained adherents because of the impetus war gives to faith. Does it take oppression to make man turn to God? Are religion and idealism good only in foxholes? Has the miraculous and ever inspiring story of the survival of an oppressed and stricken people been all in vain? Is it to be wiped out in a stroke, in a generation, by forgetfulness? Neglect can rot a foundation and the house will crumble. Judaism has been a foundation in the world. Need one be reminded that the Ten Commandments form the basis for the Constitution and other liberal documents in the world? Or that the idea of Government by Law rather than by decree is sacred with the Jews and has likewise been accepted by all democratic countries? Or that Christianity with ideals of brotherhood and love has its roots deep in the Old Testament and that its founder was a loyal Jew steeped in the ideals of his people? All this we know. No one denies it.

But something is wrong in Israel! Statistics show that only 30 to 40 per cent of Jewish children attend a religious school of any kind, and this figure includes those who may have gone but for a year. Membership in temples and synagogues is less than half our population. Why? What is wrong? Numerous excuses have been put forth such as: it is not economically profitable to be Jewish in the Christian world, or that religion is not vital any more, or that there are too many other things to do beside the practice of piety, that our new playthings satisfy us. Would that the Lord would cry today as He cried to Job: "Who is this that darkeneth council by words without knowledge!" for the root of the problem is confusion based deeply in ignorance. The appalling answer is that Jews do not know what Judaism is or stands for. They do not know why they are Jew except by accident of birth. To revert t the problem of anti-Semitism—how ca one answer the charges that are levelle against us if we do not know the fac ourselves? We try to answer, for silenc is seldom possible, but a half answer an a half truth based on little knowledge often worse than none at all. "Know the thyself!" cried Pope in his "Essay o Man." But to know ourselves as Jev merely to be able to give answer to a anti-Semite is indeed a poor reaso Knowledge is power. Knowledge is sel assurance. But more important, know edge is the only thing that will keep alive.

It is important that we keep aliv Many have voiced the reasons, each wi a different personal viewpoint, but worthy of a hearing. Let me cite a fe Edmund Fleg, who deserted Judaism a later returned to it, wrote ten reaso why he is a Jew. Here are a few them: "I am a Jew because in every a when the cry of despair is heard, the J hopes. . . . I am a Jew because in places where there are tears and suff ing, the Jew weeps. . . . I am a Jew b cause Israel's promise is a universal p mise. . . . I am a Jew because for Isra the world is not yet finished; men w complete it. . . . I am a Jew because Israel man is not yet created, men a creating him. . . ." Kaufmann Koh wrote: "Far from having become 19 years ago a stagnant religion, Judai has remained 'a river of God full of l ing waters' which, while running with the river-bed of a single nation, has c tinued to feed anew the great streams human civilization." A non-Jew, Edwa Chauncey Baldwin, wrote: "To Isr the debt of our modern world is sim beyond compute. Our obligation insti tionally we may, indeed, calculate w some degree of exactitude; but we can

monstrate accurately the extent to ich our modern life is influenced by ael's ideals. Our ideals of personal aracter are largely those of the sages; r vision of the kingdom of God on rth is of the prophets; our hopes of rial justice are those of the prophets d priests. Whatever there is in modern ilization that is making for human ternity, whatever religious aspirations calling men to a higher sense of ty; wherever men and women are toil- g to prove that humanity is a great otherhood; there we find men living cing, thinking under the influence of ese leaders of human thought."

Countless others have voiced rea- ns why we should keep alive, actively ve. And let me add this thought to eirs: that we should keep alive as a orn of conscience in the sides of the tions, for Judaism's breath of life is tice, its backbone is the knowledge of n's potential greatness, and its heart its idealism. No tyrant can survive ere the Jew lives, steeped in his Juda- n and sustained by his faith. Make no stake about it, when Judaism and the w pass from the earth, it is very likely at justice will be quick to follow and ency and brotherhood and the ideals which men have aspired for centuries ll be, in a century or two, but queer es in history books, if indeed there are y people left to read them.

hat Is the Jew?

Hence, to keep alive, let us look at rselves and try to answer at least one estion, for volumes have been and uld be written on *all* the questions. o long have we neglected to answer given a distorted answer to the ques- n, "What is the Jew?", for the first e-requisite to knowing anything is to fine it accurately. Many will say at ce that Judaism is only a religion, and a Jew one who practices it. But everyone knows men and women who do not come to services, who say they are agnostics if the subject of religion comes up, who change their names, or who go so far as to become apostates and try to hide themselves in other religions and who yet are Jews. We know it and, nine times out of ten, their Gentile friends know it.

What is this strange people? A race, perhaps? An expert on races, or anyone with eyes, will find the tall, the short, the fair, the dark, the pug nose and the large nose, blue eyes and brown; and an expert on languages will find the tongues of the world among us, with Hebrew the common language only in prayers, and even that not universally.

We are not quite a race as the Chinese are or the Negro. If, God willing, Palestine becomes ours, Palestinian Jews may be called a nation. But even without Palestine, Jews are a kind of nation, a peculiar nation, one that cannot be pigeon-holed, or typed, because there is none other like it. We are a people with God as our King, and with a religion which nourishes us as the soil nourishes other nations. We have no boundaries save moral boundaries, no heritage of war. Yet we have a national heritage so rich in human thought, so powerful in its message, so dynamic in its survival as to be an inspiration and a wonder to the rest of the world. Arabs caught a glimmer of our peculiar nationhood when they named us: The People of the Book.

The Book and the World

The Bible has housed us, and it is worthy of our study. It contains many things; the strange and fascinating history of a people struggling with the effort to keep alive in a hostile world, and struggling also with the birth of a philosophical idea that has changed the history of the world: the unity of God. And

into the Bible was written the hope of this tiny people for world brotherhood, which today the nations of the earth are still trying to realize. Into this mighty Book were written laws; laws pertaining to public worship, laws of ritual, laws of diet, but more important, laws of morality, and an ethical code unknown by other countries in the age in which it was written, yet so true and so right that every democratic nation of the world has adopted these laws, the Ten Commandments, as the basis of its government. The Jew conceived the idea of a weekly day of rest, rest for everybody, including his servants and even his cattle. The seventh day was set aside for repose and devotion to God. Jewish law, long before labor unions and wage laws, demanded that the worker be paid a fair wage and paid it at the time it was due. Jewish law, thousands of years before Lincoln and in a world where slavery was an accepted condition, released all Hebrew bondsmen upon the seventh year. Jewish law contributed to the world the magnificent concept of justice and of the rights of man coupled with the responsibilities of man.

But it is more than law that makes a people, more than history. It is poetry and drama and dreams and hopes and fears, and national figures who give voice to these things, and oddities among the people. What nation is there wherein a wandering man, ragged and shoeless, could lean upon his staff and cry to the king: "Beware, thou hast forsaken God!" and the king give heed? Yet such were the prophets who went through the land when Israel was a kingdom and reminded the kings that they were but men, and the kings bowed to their wisdom. In the last century, America is unique in that a lad born in a log cabin or in a farmhouse in the Middle West could become the president. But David was a shepherd boy and he became one of the greatest kings.

And poetry? Who has since sung a love song with the beauty of the Song of Songs, or put words to the cries of the heart as have the Psalms?

A people hopes and fears and dreams and someone sensitive to those hopes and fears and dreams is like a harp whose strings are plucked and he must sing. Such a harp have the Jews been to the longings of the world. There have been among our people men whose vision was such that they exhorted the people to leave the wickedness and sham that make life a mockery and to cleave to wisdom and right. Or they voiced a message of hope and consolation as the prophet who said: "Comfort ye, comfort ye my people, saith your God!" (Isaiah 40:1) "Speak comfortingly to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned for she hath received at the Lord's hand double for all her sins. . . ." Numerous are the men who gave their people a voice that resounded mightily through the ages, that determined the character of the Jewish people and the nature of its contribution to the sum total of human good.

Who can deny that this is more than a creed? Jewry is indeed a nation, a people with God as its king, religion as its soil, hope as its flag, and brotherhood as its destiny.

Our Task: To Know Ourselves

It is a good thing to be a Jew. But one must know what being a Jew means so that we may bear proudly the serious responsibility history has placed on our shoulders. We must demonstrate by our knowledge and our actions and our faithfulness that we are worthy of the heroic past and the equally heroic future. We are a catalyst in the chemistry of the

world, to assist in creating the final desirable product of brotherhood. To this end have we been placed on earth. To know ourselves, therefore, is our sacred duty. Knowledge is our breath of life and, if Judaism dies in this neglectful generation or the next, we shall have failed 5,000 years of trust, we shall have failed the sacred Covenant of God, we shall fail the helpless and the homeless victims of Hitler's madness, and we shall perish from the earth.

To An Author Who Has Just Assumed His Heritage

By JULIA GLASGOW

Out of some recent, unexpected hurts,
Out of some old, old wound that never heals,
From which the blood in fitful gusts still spurts,
Issues awhile, and then again congeals;

Out of some long-heard, near-forgotten tale,
Out of some contact that you strove to shun;
Some memory of the Cossack's knout and flail
Comes now your call of: "Brethren, we are one!"

Your present grief to us is a sad song
We learned in youth, with gayer melodies
That sound false from our lips—all our lives long
We sang the sad strains, not the rounds and glees.

But we don't sit upon the mourner's bench
Always in sackcloth, ashes in our hair;
Our hands to fists we do not always clench;
We do not often give vent to despair.

There's dignity in grief in silence borne—
Your wailing reached to many an alien ear.
Our garments are not into tatters torn;
We heed the injunction: "Be ye of good cheer."

We bid you welcome, though you come so late.
Whether you seek us of your own good will
Or former friends point to the Ghetto gate
We do not question; You are welcome still.

Art and the Jewish Home

By RACHEL WISCHNITZER

PARAPHRASING the well-known dictum, one may say that art should begin at home. In the house of the pious it actually begins at his doorway with the Mezuzah, which is attached to the doorpost and contains parchment with a few verses from Deuteronomy. (Deut. 6:4-9, 11:13-20). It was popularly conceived to be a protection against bad luck.

Artistic Mezuzot

Most of us know the Mezuzah only as encased in a plain white metal container. However, in regions where folkart flourished almost to our time, Mezuzah casings used to be carved in wood and decorated with the familiar symbols of the lion, the sevenbranched candlestick, the Shield of David, all sorts of geometrical patterns and appropriate texts.

I know of a Mezuzah case in wood—it is quite a big piece, something to be suspended on the wall rather than on the doorpost — on which are inscribed these words in Hebrew: "He rises like a lion, the Watchman of Israel's gateways." These words tell the whole story, explain what the Mezuzah is intended for and help us to understand the symbol of the lion which has various meanings in Jewish imagery. The case was manufactured in the Carpathian region where Jews used to build synagogues in timber. They decorated them with carvings and paintings in an all-over design, interspersed with sayings from the Jewish Fathers (*Pirke Abot*), the prayerbook for the yearly cycle of festivals (*Machzor*) and pious dedications. The Mezuzah case was just a tiny part of a decorative program which the Jewish itinerant artists from around Czernowitz, Lwow and farther north through Lithuania and east to the banks of the Dnieper, carried out for the community and the private individual.

I know only one person, now in New York, Mr. Roman Vishniak, to have brought over a wooden Mezuzah case directly from a place in the Carpathian region. The provenance of these carved casings has so far not been well established. Some art scholars have located them in Eastern Europe, others in the province of Hessen where folkart flourished in the small provincial communities. Although there is no evidence to prove it, there might have existed another center in that province.

Raising the Standard of Religious Art

The question is sometimes asked: What can be done to improve the standard of taste in our ceremonial objects? The discriminating, the lover of things which have dignity and beauty hates to have to handle articles such as those available on the market and produced by an industry of a very low standard. In the Christian world, efforts have been made in recent years to raise the quality of devotional art by organizing artists and craftsmen in associations like the medieval guilds. Mention may be made of the Monterey guild, founded in 1929. Its seat is now in the Priory in Portsmouth, Rhode Island. Ecclesiastical furniture is manufactured there. The Studio Angelico founded in 1935 in Adrian, Michigan, and the Ars-Instaurare, founded in Boston in 1941, specialize in ceremonial articles. We have only one venture of a similar kind, the Bezalel School of Arts and Crafts in Jerusalem.

Various experiments have been made

by private individuals in cooperation with artists to revitalize the manufacture of devotional objects, if only to obtain a few pieces for their own use. There is Dr. E. Namenyi, for example, who wanted to have a Mezuzah case of his own design. A great lover of art, Dr. Namenyi is one of the circle associated with the Jewish Museum in Budapest. He knew where to find the man who could work out his project. This was in the 1920's when Budapest was a safe and lovely place to live in. Dr. Namenyi made a sketch for his Mezuzah. It was to be round, just a flat disk and cast in brass, and the traditional lion was to be a reproduction of the lion on the famous seal excavated in Megido which is inscribed, "*Shema ebed Yerobam.*" When I visited Budapest in the thirties—Budapest was still safe and without forebodings—Dr. Namenyi gave me one of his brass Mezuzah cases. I still have it. It was exhibted in 1944 at the "Exhibition of Religious Art of Today" arranged in Boston by the Institute of Modern Art. This piece along with two silver bindings—one from the Jewish Theological Seminary—and a few pieces sent in by Ilja Schor, New York, was all the curator of the Museum, Mr. Metcalf, was able to get hold of to represent Jewish modern ceremonial art at his interdenominational show.

Schor's exhibits were a silver Mezuzah case, a silver wedding cup and also a box enigmatically called in the catalogue "The Fourth Day of Creation." I assume that the artist depicted on that six-inches-long box the "greater light to rule the day and the lesser light to rule the night, and the stars." Schor made himself quite a reputation in Paris and his work is extremely fine. I too once wanted to do something by way of improving the so-called ceremonial art of our day. That was in Paris in 1938. Life was rather turbulent then and nobody felt very safe, but one had to get on anyway, and I consulted my friend Schor. I had a silver cup, or, to be more exact, my son had a silver cup—a birthday gift he had been given for his second birthday. It was meant to be a wine cup, but had served to play ball with and for similar purposes. Schor examined the cup and said he would take care of it. Weeks, months passed. It was 1939, and I was about to leave for the United States. Finally Schor showed up with my cup. I could not recognize it. This was a gorgeous drinking vessel covered all over with applique work and engravings, resting heavily on a footshaft and crowned by a cover wth a tiny figure on the top. Schor loves to work in silver, copper, brass, and white metal and I suspect that he used some base metals inside the cup to underlay the open work panels, producing an exquisite effect. Maybe it is better not to drink from the cup, but it is a Museum piece now.

The Sabbath Candlesticks

The custom of lighting candles on Friday night is not as strictly observed now as it used to be, but beautiful candlesticks are still preserved in many families. The other day I saw a Sabbath candlestick, one of those heavy brass candelabra which resemble the sevenbranched candlestick of the Temple in Jerusalem, but have only three, sometimes four branches. The one I have in mind belongs to the painter, Jacques Zucker. It has, as these candlesticks often do, an eagle on its top the meaning of which has puzzled art students. Is this eagle used as a heraldic device and is it meant to point to the country where the candelabrum had been manufactured or is it just a fancy eagle, a decorative device? As a matter of fact, we find one-headed and double-headed eagles on these candlesticks. Now the one-headed eagle was an emblem of Po-

land before the partition. It would be nice if we should be able to date a candlestick on the evidence which the one-headed eagle thus would provide. However, Prussia also has the one-headed eagle. The two-headed eagle may be that of Czarist Russia or else that of the former Austro-Hungarian monarchy.

It may be helpful to examine for this matter paintings in Polish timber synagogues. There we find the one-, two- and even a three-headed eagle used. In one synagogue, the eagle was surrounded by a panther, a lion, and a deer, and the accompanying text is the verse from the Jewish Fathers (*Pirke Abot* 5.23), which likens the faithful eager to fulfill the will of God to these four animals praised for their swiftness and strength. We have to regard, then, the eagle wth spread wings as the image of the pious.

The Hanukkah Menorah

The materials used for the Hanukkah lamp are many. Some people like best the sparkling effect of the silver Hanukkah lamp with its chased, profusely decorated upright panel in the back of the spots. Others prefer the more robust effect of the bronze or brass lamp for Hanukkah, and there are the lovers of the very rare thing, the Hanukkah lamp in pewter. This type seems to have been manufactured chiefly in Frankfurt-on-the-Main. G. Schoenberger has described and reproduced one such specimen of the collection of the Jewish Museum in Frankfurt, which is the work of a pewterer of the second part of the 18th century. Other variations of this type date from about the same period.

The modern artist delights in experimenting with uncommon materials. In the Jewish Museum in Berlin there was a Hanukkah lamp made of glass by Miriam Rosenthal. This was a very frail and tiny affair without the back panel, just a row of oil vases on an oblong tray, but exquisite in design.

The Art Workshop of the Jewish Education Committee of New York conducted by Temima Gezari, a very fine mural painter and able crafts-woman, started some time ago with success producing Hanukkah lamps made of glazed clay. Some of these lamps,—children's work,—(school teachers also are trained in the workshop), have been exhibited at the Museum of Natural History.

Clay may appear to be a new material for lamps. It is not, of course. Lamps excavated in Palestine and dating from the 10th century B. C. E. and earlier, are made of clay. Some clay lamps of the Byzantine period excavated in Palestine have eight spouts and are regarded as having possibly served as Hanukkah lamps.

A most interesting group of Hanukkah lamps in glazed clay is represented by only a few specimens. I know two such lamps, the one from Marburg and the other one in the collection of the community of Worms. The Worms lamp daintily decorated with geometrical designs is dated 1790. These lamps are said to have been manufactured in Hessen and the Westerwald.

The most popular types are those from Italy, Holland, Poland and Germany in bronze or brass, which differ considerably in style according to their origin. Good pieces are found sometimes in antique shops. A Hanukkah lamp placed on a mantel or on some appropriate piece of furniture or suspended from the wall lends a particular charm to a living room.

Jewish Art Pottery

There is nothing like pottery, though, to add color to an interior. Earthenware used to play a considerable part in the manufacture of Passover, wedding and birthday dishes. Maximilian Goldstein in

wow had a unique collection of pottery om a Jewish manufactory in Lubicza, roslewska. I doubt that pieces of that ake have ever reached this country. Mr. oldstein was a sick man when I last ard of him and he hardly has survived e catastrophe; and who knows what s become of his much cherished col- ction? However, it might be possible to d earthenware of Jewish interest man- actured in Germany and Italy. Much ught after are miniature portraits paint- on china, ivory and glass. Portraits by D. A. Fiorino may show up, as one ac- ally did, and also some by other artists ay be discovered. L. Feuchtwanger, now Palestine, has in his collection portraits Akiba Eger, the Posen rabbi, and of akam Sofer painted in black and gold glass after lithographs. There existed, d possibly still exists, a china cup wth e portrait of Elijah Willstaetter painted om a steel engraving in 1830. There is my possession a china cup with the ortrait of Samuel Egers, the rabbi of raunschweig, painted in 1843 after a ezzotint of 1824. Here I would like to raw the attention to portraits of rabbis of former days, be it engravings, lithographs or even photographs, which may present an esthetic as well as a historic interest, and also to views of old synagogues.

Beautifying the Jewish Home

There are many lovely things worth collecting and displaying in a home to lend it the beauty, significance and warmth children need so much. I was asked to give some suggestions for the reader that he might gain an idea of what Jewish art there is for him to use. Will he be disappointed in finding out that he is expected to make an effort to get at those lovely things, which after all cannot possibly be found in the department store? He will have to do some pioneering work, but this will, no doubt, prove rewarding. Discoveries are made every day, here in New York, and elsewhere. There are plenty of opportunities for obtaining ceremonial objects, old and new, paintings, drawings, engravings and prints and even bits of sculpture to lend beauty to a Jewish home.

READY FOR DISTRIBUTION

A Course of Study

JEWISH LIFE TODAY

based on Milton Steinberg's brilliant book

A PARTISAN GUIDE TO THE JEWISH PROBLEM

Course prepared by

Jack J. Cohen

PRICE FIFTY CENTS PER COPY, THIRTY CENTS PER COPY IN ORDERS OF 10 OR MORE.

THE JEWISH RECONSTRUCTIONIST FOUNDATION, Inc.,
15 West 86th Street, New York 24, N. Y.

Please send me ..... copies of the course of study based on Steinberg's A PARTISAN GUIDE TO THE JEWISH PROBLEM.

Name .....

Address .....

A Caprice of Instinct and Mood

By LILLIAN REZNICK OTT

I live not,
I am not,
I see naught, nor hear,
But the soul. . . .
Ah,
It sways and it swoops
And it flies and it twirls,
It twists and it floats
And it ebbs and it swirls. . . .

I exist not,
But thoughts. . . .
They soar and they drop
And they rise and they pause,
They swim and they dip
And they saunter and burrow. . . .

I want naught,
But hopes. . . .
They come rushing and gushing
And dancing and choosing,
Promising, smiling,
Daring and confusing,
Lighting and goading
Thru highways and byways,
Climbing and skimming
And clinging and swinging
And squelching the screams
Of the fanciful dreams
Until the heart too,
Goes skipping and tripping
And throbbing and thumping,
Never tiring inquiring
Questing or probing,
Seeking a course
To get to that source
From whence thru the air
Comes a melody fair
Of whimpering, sighing,
Like violins crying,
Like fairies weeping
By the banks of a brook
While moonbeams detecting
Their images reflecting
Come steeping and leaping
And fading and fading
Away with the dawn.

I want not, I care not,
I need not, I dare not,
I want not to be,
But I am.

Book Notes

EFFERSON'S EARLY ACHIEVEMENTS FOR DEMOCRACY

HE YOUNG JEFFERSON, 1743-1789, *by Claude G. Bowers. Boston, Houghton Mifflin Co.,* 544 *pp.*

THIS volume, which is the life of Jefferson up to the e of forty-six, completes Mr. Bowers' ree-volume biography. If one has not ad *Jefferson and Hamilton* and *Jefferson Power,* he should begin with the vol- ne under review and follow it with the ner two volumes in the order named. hile this trilogy constitutes an import- t contribution to the Jefferson litera- re, it still does not make the definitive e. The complete and detailed biography America's foremost democrat will prob- ly not be written until after the pub- ation of his fifty volumes by Prince- n University Press and *The New York mes.*

It is amazing what Jefferson was able accomplish by the time he reached iddle-life. He was responsible for the rginia statute which demolished the staining pillars of feudalism. He gave the Statute of Virginia for Religious eedom, which disestablished the An- can Church and, together with the ex- mple of Roger Williams in Rhode Island, t the pattern for the complete separa- n of church from state. He fixed the odel for our system of public education, owned with state universities. He inter- ted himself in a Panama canal. In his mmary *View,* he foreshadowed the itish Commonwealth of Nations which itain was to adopt more than a century d a half later. Even before the Repub- was established, he was ready to fight for the right to navigate the Mississippi. He was an architect when the American people thought in terms of log cabins. He was a landscape artist before the forest primeval was subdued and humanized. He agitated for the prohibiton of slave immigration. At the age of thirty-three he became the author of the Declaration of Independence. He advocated that every citizen, unpossesed of land, should be given fifty acres, but the land should be purchased from the Indians. Women, he argued, should have equal rights of descent with men. He prepared a bill looking for the emancipation of slaves; it provided that all Negroes, born after a certain date, should be free. He was a true lover of music, and played the violin for hours each day. He built up one of the best libraries of the day. He drafted the Ordinance of the Northwest Territory, one of the noblest political documents in the history of mankind. He made the plans for the new Capitol in Richmond. He represented his country for five critical years in Paris. It was Jefferson who, in the first days of Congress, offered the Bill of Rights, which became the first ten amendments to the Constitution.

This is a resumé of the record of Jefferson long before he became the third President of the United States. This was only the beginning of a busy and full life! This man, who was Ben Franklin's keenest competitor for versatility and public service, deserves to be more than a Great Name to the people of the United States. His life should be known by every literate inhabitant. Mr. Bowers' books make ignorance or indifference inexcusable.

MILTON R. KONVITZ

CORRESPONDENCE

An Open Letter to Mr. Rosenwald

Mr. Lessing Rosenwald
President, American Council for Judaism

My dear Mr. Rosenwald:

I have just finished reading the press accounts of your testimony before the Anglo-American Committee of Inquiry on Palestine. They leave me deeply depressed and saddened. At the end of a long procession of Jews who, without exception, pleaded passionately for Palestine,—after even an able non-Zionist like Judge Proskauer had turned his keen legal mind against the breach of the Balfour Declaration and in favor of full Jewish immigration,—you won once more the only kind of distinction you have ever won independent of your father's name by turning renegade exhibitionist against the one last desperate hope of a people which has suffered too much—far too much—even without your blow.

Believe me, I cherish no illusions in writing this. I do not expect to impress you with words, because words are dull and futile unless they can play upon the responsive strings of humility and perspective and compassion. Of these you have none. If you knew the meaning of humility, you would be impressed by your own estimate that only two-tenths of one per cent of America's Jews and less than seventy-five of her more than a thousand rabbis share your views on Palestine. If you knew humility, you would say: men who devote all their strength and lives to the careful study of Judaism and Jews almost unanimously disagree with me; it may just barely be that I am the one who is wrong. If you knew humility, Mr. Rosenwald, you would find some better way of attracting the attention your sick soul seems to need than by behaving like a badly spoiled child and throwing a temper tantrum in public. But you do not know humility.

You do not have perspective either. If you had, you might remember that you yourself are the son of Jews who came from Germany. Some of your own blood relatives may well have been among the vast number of German Jews who spoke against Palestine in 1919 precisely as you do now. They do not speak against Palestine anymore, those German Jews. They are silent. Some are silent because they live in the very Palestine they so cheaply scorned. Some are silent because they have been persuaded by the inexorable logic of death.

It may be, Mr. Rosenwald, that this is the only kind of logic you understand also. If you had perspective, you would know that it was through no virtue or credit of yourself that your father or grandfather before you had either the good sense or good luck to come to these blessed shores. Had they not, you, Lessing Rosenwald, might today be knocking in desperate need on the very gates of Palestine which you are helping to seal. If only you had perspective!

Or compassion. The kind of compassion for your own Jewish people which your father felt so abundantly and generously for the Negro people. Then you would know that every time you speak in public as you did the other day in Washington you, with your own hand of your own will, condemn another thousand Jews to ugly death. A Christian like James MacDonald listens to the story of your people and because he knows compassion, is not ashamed to weep for them. You, a Jew, sit with dry, haughty eyes and grudgingly admit that *maybe, perhaps, temporarily,* Jews might need some special consideration as Jews. For us, Mr. Rosenwald, *temporarily* has already lasted nineteen centuries. You were born just yesterday, and your eyes are still covered by the womb's film of sleep.

So I have no hope of moving you. Because where you should speak with humility, with perspective, with compassion,—instead you sit smugly in the seats of the mighty,—cold, hard, myopic, incredibly arrogant and bitter.

All this you have a right to do and be. But you have no right to libel the overwhelmingly vast majority of your fellows. You have no right to drag out the old, shameless, anti-Semitic canard that Jews who are Zionists cannot be loyal, patriotic Americans. You have no right because to do so is to be un-American yourself, because it is nauseatingly bad taste, and because you know in your own heart that you have spoken a shameless, hypocritical lie!

I feel this thing deeply and bitterly, Mr. Rosenwald, because I happen to be one of those whom you have libelled. For thirty-one months now I have been a chaplain in the United States Naval Reserves. I have just now taken off the uniform of my country. While you were suffering the rigors of civilian life while the executive director of your bitterly anti-Zionist council, the man who helps you accuse me of being unpatriotic, was successfully playing tag with the Jewish Welfare Board to escape being a chaplain, I was with the Fifth Marine Division on Iwo Jima. There were three Jewish chaplains on Iwo,—all Zionists! There were three hundred rabbis who served as army and navy chaplains during the war,—very nearly all Zionists! We need no lessons in patriotism from you, Mr. Rosenwald. We learned our patriotism the hard way: on Iwo, on Okinawa, in the Battle

the Bulge. We know the patriotism of bat-
d brains and bleeding flesh. We know
patriotism of bodies blown into such noth-
ness there wasn't enough left to bury. The
of instruction is on the wrong foot, Mr.
enwald.

You come to us Zionists who know that pa-
tism is a reality to be lived, not something
talk about,—and we'll give *you* a lesson in
at loyalty to America means. We promise
a good lesson. And we promise that when-
you libel us and desecrate the memories
those who were less fortunate than we, we
strike back with all the bitter, stubborn
ngth of men who are neither afraid nor
amed to be what they were born! You fit
a well-worn pattern, Mr. Rosenwald, Your
ce is familiar. We have seen your face
ore. Once your name was Nicholas Donin.
are the small, weak handful which in
ry generation tries to betray its people for
itiful mess of pottage. We have been hurt
you before. We shall survive this hurt too.
nd you have won your uncomfortable niche
the halls of history.

ROLAND B. GITTELSOHN
Rabbi, Central Synagogue of
Nassau County, Rockville
Center, N. Y.

Christian Soldier Applauds Resistance to Britain

Frankfurt, Germany

:

s the guest of a Jewish friend in the serv-
I attended last night the Sabbath gather-
at the J.W.B. Center, here, in Frankfurt.
ile waiting for the services to begin I
ked up a copy of your publication in the
ding room and thoroughly enjoyed reading
It was the issue of Nov. 30, 1945, Vol.
No. 14.

have only recently arrived in Germany
r spending considerable time in the Mid-
East, where I was on duty. I visited Pal-
ne as often as I could, and was there dur-
the attack on the government railway sys-
, and during similar attacks.

read your editorial on "Hanukkah nad
Spirit of Resistance"—and it struck me
her as odd that you should by implication
demn the resistance undertaken by Pales-
an Jewry, and also stated that the "Yishuv
cially and sincerely denounces" these acts.
is not correct—the Yishuv does not de-
nce these acts—and although your own
clusion in your editorial is to the effect that
sistance all down the line" is a lesson to
learned from the Maccabees. Yet, you, as
l as the editorial in the "New Palestine"
ich I also read last night, fail to do that
ich Palestine Jewry wants more than it
ts your dollars; you fail to applaud and
root for their acts of resistance. If you are really interested in furthering the cause of Zionism—and I can see that you are—then give your blessing *openly* to the modern Maccabees who are fighting the fight for freedom and struggling to avoid the infamy of becoming a ghetto community in their land of promise. The Jews in Palestine today face the same situation as did their ancestors in the days of the Maccabees, if they did not *fight* they would perish, and if they did *not have the will and courage* to fight they did not deserve to live.

You cannot beat the British diplomatically and politically, they are old hands at a game which requires generations of experience. You Jews have not had diplomatic experience for all these centuries. Your great diplomats were not Jewish; Disraeli was a *British* diplomat, Blum a *French* diplomat, etc. Your only chance lies in forcing the hand of Britain. Yes, by provoking her to such acts that will call down upon her the wrath of the civilized world (what is left of it). It is true it will cost Jewish blood. Well, it should be worth the lives of a few hundred or even a few thousands to gain dignity and freedom, after 6,000,000 were slain in vain, without dignity and for no purpose.

Do not minimize the resistance activities in Palestine. Take it from a non-Jew who happens to also know the mind of many Britishers and Arabs, that it is not in vain. But, it is important that American Jewry applaud these acts, and even *openly* support them, and tell the British that, if necessary, it will find the way to get arms and ammunition to the Jews of Palestine with the same vigor they got it to Britain to fight Hitler. For *Hitler is where you find him,* in *Westminster and Whitehall* as well as in *Nuremburg and Munich.*

More power to the sons of the Maccabees, says a Yank named

A. H. MCGOWAN
U. S. Army

Israel, the Purple Heart of Civilization

Sirs:

Jehuda Halevi, the poet-philosopher, once called Israel the "Heart of the Nations." If he were living today, perhaps he would designate maimed and suffering Israel as the "Purple Heart of the Nations."

Israel has ever fought in defense of the moral law, bleeding and suffering for democracy; wounded and killed in action against tyranny. Who can count the wounds or estimate the pain of this battle-scarred veteran of civilization?

Israel wants no medals, nor insignia of bravery. The people of Israel looks for no superficial glory and unmerited praise. We want justice! We want a National Jewish Home!

We want civil rights and liberties! We want the fulfilment of all the solemn vows, pledges and commitments that have been made to us! We want concrete help today—and not posthumous honor tomorrow!

The possessor of the purple heart is honored and universally respected because of the brave service he has rendered. Justice demands that Israel, the purple heart of civilization, must be similarly esteemed, and regarded as a symbol of courage to be universally respected for heroic service to the cause of democracy—in behalf of the ultimate triumph of the moral law.

WILLIAM B. SILVERMAN
Rabbi Temple Emanuel,
Gastonia, North Carolina

Urges Rescue Not Monuments

Sirs:

More than two years ago I recalled reading an editorial in THE RECONSTRUCTIONIST suggesting that the most effective answer Jews could give to Hitler's extermination policy was the purchase of more land in Palestine. No mention was made of devising a program to save those who were doomed to annihilation. Buy land! At that time 2,000,000 Jews had been done to death. Today we number our slain at 6,000,000.

Now the Reconstructionist wants to know how we can memorialize those who have died. You suggest that we create some new holiday or custom or practice so that we might "respond" to the tragedy that has befallen us. You urge that the American Jewish Conference should call a convocation and invité representatives from all groups the country over, to consider perhaps, "the inclusion in the Kaddish of some additional phrase making some specific references to the victims of Nazi brutality." How timely and daring a proposal!

Your suggestion is a bit immature. Perhaps fifty or a hundred years from now the Reconstructionist can recommend that we ponder the question. Did the Jewish people establish Tisha B'av while Jerusalem was yet smoldering? Was it done by a conference?

The American Jewish community should be so busy trying to save those in Europe who still live, that it could not afford the time to memorialize the dead. How many more Jews will die this winter for lack of bread? How many more Jews will perish because of the cold? How many Jews will commit suicide out of desperation and frustration; because help does not come? How many will be shot down trying to gain entrance into Eretz Yisrael? How many Palestinians will lay down their lives trying to gather in the homeless?

Let us remember the living, not memorialize the dead. This is no time to erect monuments and develop new rituals. We must save lives. If we must have a convocation, let us attempt to develop techniques to make the Jews of America conscious of their obligation to those who still survive. If we must have a ritual, let us develop a ceremony that would call our attention to the crucial demands of the hour. How to reach the hearts of our people and the hearts of men and women everywhere to impress upon them the urgency for providing food and clothing and home for the uprooted and displaced—this is what should concern us now.

For if we do not attempt to salvage the survivors of our people who are awaiting our succor now, I propose that we hold off with our memorializing for awhile. It would be far easier to create a memorial for 7,000,000 dead than for 6,000,000 dead.

JEROME LIPNICK
Rabbi, Houston, Texas

Rabbi Barack Explains Fellowship for Rabbis

Sirs:

The Nov. 30 issue of THE RECONSTRUCTIONIST, containing Rabbi Norman Goldburg's "three questions" on the article, "The Role of Religious Fellowship" has just reached me. To answer the writer in the unwarranted tone of his letter would not clarify the ideas at issue. Therefore, since the editors have, in essence, adequately answered his first two questions, I shall deal briefly with his third question.

My thesis is very simple. In the present world moral crisis there is a profound need for cohesive and dynamic religious fellowship. To be effective, these fellowships must have leaders. But since only a prophet possesses "clarity of vision" (and knows what is God's word as what is not), and has "full personal intrepidity, and unconditional love of ideal" (and does not hesitate to suffer exile or death in order to teach the divine message), ordinary religious leaders, who seek to create a religious society but who are unable to risk possible loss of livelihood or the unpleasantness entailed in coping individually with insincere antagonism need an organization for "mutual inspiration and support."

The article was read by a chaplain, a high school teacher, a dentist and a 19-year old college student and all knew exactly what the author "wishes to impart." Whether the ideas in the article are valid or not is for the intellectually honest and informed reader to judge.

NATHAN A. BARACK
Chaplain, Army of the U.S.

Index to Volume XI

Abbreviation: B.R., Book Review

ARTICLES

A

ay Jewish School, The, by Samuel Dinin, 10.

her Chaplain Discusses Combat Religion, by David I. Golovensky, 2.

Semitism:

d Hitler Win?, by a Protestant Chaplain, 15; "Please, Sir!", by Bertram Rosenberg, 16.

the Jews a Chosen People?, by Bernard J. Bamberger, 16.

We Committing Self-Murder?, by Dorothy Adele Dellar, 19.

and the Jewish Home, by Rachel Wischnitzer, 19.

in American Jewish Life, The, by Judith K. Eisenstein, 1.

B

raphy and Personalities:

tlook of Reinhold Niebuhr, The, by Milton Steinberg, 15; Roosevelt's Ethical Will, by Ira Eisenstein, 6.

C

rality of Fund-Raising, The, by Gershon Gelbart, 12.

plain and the Rabbi, The, by Morris Adler, 4.

en People Idea An Anachronism, The, by Mordecai M. Kaplan, 17.

mmunity:

ne Centrality of Fund-Raising, by Gershon Gelbart, 12; A Design for a Jewish Community Council, by Sigmund Taft, 18; Jewish Community Organization—As It Might Have Been, by Samuel C. Kohs, 1; A Jewish School in a Housing Project, by Sylvan H. Kohn, 2; The Need for Democratizing Jewish Life, by Eugene Kohn, 14.

D

mocracy:

"From Theocracy to Democracy"—A Critique, by Ruth Rackman, 13; Inter-Faith Relations and How to Improve Them, by Ira Eisenstein, 12; Is Orthodoxy Consistent With Democracy?, by Sidney Morgenbesser, 10; The Jew As Public Servant, by Albert I. Gordon, 6; The Need for Democratizing Jewish Life, by Eugene Kohn, 14; Roosevelt's Ethical Will, by Ira Eisenstein, 6; Social Ideals and Ethics for the Jew of Our Time, by Jacob L. Weinstein, 1; The Test of Democracy, by David Polish, 16; Toward a Religion of Democracy in America, by Ira Eisenstein, 1; Vindication of Democracy—A Reply to Dr. Agus, by Eugene Kohn, 3.

Design for a Jewish Community Council, A, by Sigmund Taft, 18.

Developments of My Religious Outlook, The, by Sholem Israel, 13.

Did Hitler Win?, by a Protestant Chaplain, 15.

E

Education and Culture:

The All-Day Jewish School, by Samuel Dinin, 10; Art and the Jewish Home, by Rachel Wischnitzer, 19; The Arts in American Jewish Life, by Judith K. Eisenstein, 1; Education and Religion in the Home, by Asher Block, 12; Education for Jewish Morale, by Mordecai M. Brill, 8; A Few Thoughts on Summer Camps, by Samuel Grand, 3; How to Make Hebrew Study Relevant, by Harry Elkin, 4; A Jewish School in a Housing Project, by Sylvan H. Kohn, 2; Reconstructionism and Jewish Education, by Jacob S. Golub, 7; A Study in Jewish Observance, by Jacob S. Golub and Noah Nardi, 9; Youth in Quest of a Living Judaism, by Norman Schanin, 9.

Education and Religion in the Home, by Asher Block, 12.

Education for Jewish Morale, by Mordecai L. Brill, 8.

Ends Mean Mearns, by Morris Adler, 17.

F

F.E.P.C. Filibuster, The, 19.

Few Thoughts on Summer Camps, A, by Samuel Grand, 3.

"From Theocracy to Democracy"—A Critique, by Ruth Rackman, 13.

G

God and Man, by Leo Trepp, 7.

H

How to Make Hebrew Study Relevant, by Harry Elkin, 4.

I

In Search of the Permanent, by Alexander A. Steinbach, 4.

"Inner Immigration," by Ernst Frankenstein, 18.
Inter-Faith Relations and How to Improve Them, by Ira Eisenstein, 12.
Is Orthodoxy Consistent with Democracy?, by Sidney Morgenbesser, 10.

J

Jew As Public Servant, The, by Albert I. Gordon, 6.
Jewish Community Organization—As It Might Have Been, by Samuel C. Kohs, 1.
Jewish School in a Housing Project, A, by Sylvan H. Kohn, 2.
Joseph Books, The, by Grace Goldin, 5.

N

National Budgeting—Not Now, 19.
Need for Democratizing Jewish Life, The, by Eugene Kohn, 14.
Not So Great Hatred, by Bertram A. Rosenberg, 11.

O

Outlook of Reinhold Niebuhr, The, by Milton Steinberg, 15.

P

Perils of Victory, The, by Morris Adler, 9.
"Please, Sir!", by Bertram Rosenberg, 16.

R

Reconstructionism:

Reconstructionism and Jewish Education, by Jacob S. Golub, 1; Reconstructionism and the Jewish Religion—A Stocktaking, by Milton Steinberg, 1; Reconstructionism—A Method of Living in Two Civilizations, by Mordecai M. Kaplan, 8; The Role of the Religious Fellowship, by Nathan A. Barack, 11; Third Annual Reconstructionist Conference, 13.
Reconstructionism and Jewish Education, by Jacob S. Golub, 1.
Reconstructionism and the Jewish Religion—A Stocktaking, by Milton Steinberg, 1.
Reconstructionism—A Method of Living in Two Civilizations, by Mordecai M. Kaplan, 8.

Religion and Ethics:

Another Chaplain Discusses Combat Religion, by David I. Golovensky, 2; Are the Jews a Chosen People?, by Bernard J. Bamberger, 16; The Chaplain and the Rabbi, by Morris Adler, 4; The Chosen People Idea — An Anachronism, by Mordecai M. Kaplan, 17; The Development of My Religious Outlook, by Sholem Israel, 13; Education and Religion in the Home, by Asher Block, 12; Ends Mean Means, by Morris Adler, 17; "From Theocracy to Democracy"—A Critique, by Ruth Rackman, 13; God and Man, by Leo Trepp, 7; In Search of the Permanent, by Alexander A. Steinbach, 4; Inter-Faith Relations and How to Improve Them, by Ira Eisenstein, 12; Is Orthodoxy Consistent with Democracy?, by Sidney Morgenbesser, 10; The Need for Democratizing Jewish Life, by Eugene Kohn, 14; The Outlook of Reinhold Niebuhr, by Milton Steinberg, 15; The Perils of Victory, by Morris Adler, 9; Reconstructionism and the Jewish Religion — A Stocktaking, by Milton Steinberg, 1; Ritual in the Jewish Home, by Jack J. Cohen, 7; The Role of the Religious Fellowship, by Nathan A. Barack, 11; Shall We Retain the Doctrine of Israel as the Chosen People?, by Mordecai M. Kaplan, 1; *"Shevet Ahim"*—A Religious Experience, by Bertram A. Rosenberg, 3; Social Ideals and Ethics for the Jew of Our Time, by Jacob L. Weinstein, 1; A Study in Jewish Observance, by Jacob S. Golub and Noah Nardi, 9; The Synagogue as a House of Worship, by Albert I. Gordon, 14; The Test of Democracy, by David Polish, 16; Toward a Religion of Democracy in America, by Ira Eisenstein, 1; Vindication of Democracy—A Reply to Dr. Agus, by Eugene Kohn, 3; Vindication of Traditionalism, by Jacob B. Agus, 2; Are We Committing Self-Murder?, by Dorothy Adele Dellar, 19.
Ritual in the Jewish Home, by Jack J. Cohen, 7.
Role of the Religious Fellowship, The, by Nathan A. Barack, 11.
Roosevelt's Ethical Will, by Ira Eisenstein, 6.

S

Shall We Retain the Doctrine of Israel as the Chosen People?, by Mordecai M. Kaplan, 1.
"Shevet Ahim"—A Religious Experience, by Bertram A. Rosenberg, 3.
Social Ideals and Ethics for the Jew of Our Time, by Jacob L. Weinstein, 1.
Spiritual Program for the Atomic Age, A, by Max Weine, 19.
Study in Jewish Observance, by Jacob S. Golub and Noah Nardi, 9.
Synagogue as a House of Worship, The, by Albert I. Gordon, 14.

T

Third Annual Reconstructionist Conference, 13.
Thomas Mann and the Midrash, by Berthe Badt-Strauss, 5.
Toward a Religion of Democracy in America, by Ira Eisenstein, 1.
Two-Fold Task of Zionism, The, by David Polish, 1.

V

ndication of Democracy—A Reply to Dr. Agus, by Eugene Kohn, 3.
ndication of Traditionalism, by Jacob B. Agus, 2.

W

r and Peace:
Another Chaplain Discusses Combat Religion, by David I. Golovensky, 2; The Chaplain and the Rabbi, by Morris Adler, 4; Did Hitler Win?, by a Protestant Chaplain, 15; Education for Jewish Morale, by Mordecai L. Brill, 8; Not So Great Hatred, by Bertram A. Rosenberg, 11; The Perils of Victory, by Morris Adler, 9; "Please, Sir!", by Bertram A. Rosenberg, 16; *"Shevet Ahim"* — A Religious Experience, by Betram A. Risenberg, 3; A Spiritual Program for the Atomic Age, 19.

Y

uth in Quest of a Living Judaism, by Norman Schanin, 9.

Z

nism:
"Inner Immigration," by Ernst Frankenstein, 18; The Test of Democracy, by David Polish, 16; The Two-Fold Task of Zionism, by David Polish, 1.

EDITORIALS

A

erican Jewish Life "As Usual," 10.
erican Contribution to Palestine's Man-Power, An, 17.
ti-Semitism:
Defaming Jews to Appease Anti-Semites, 9; Outlawing Discrimination in Employment, 3; Political Exploitation of Religious and Racial Hatreds, 11; Robert Ley's Testament, 13; Which Way Argentina?, 16; The Atomic Bomb and the Peace, 10; The Background of British Betrayal, 14; The Basis of Our Hope, 3.

B

graphy and Personalities:
Franklin D. Roosevelt, *Zikrono Li-Berakah*, 6; Henrietta Szold, 1; Our New President, 6.
tish Betrayal, 10.
siness Man Looks at Protestantism, A, 1.

C

n Judaism Survive in Europe?, 10.
allenge of Rabbi Zolli's Conversion, The, 2.
mmunity:
American Jewish Life "As Usual," 10; A Desperate Need for Social Service, 15; The Dissolution of the United Jewish Appeal, 2; The Future of the United Synagogue, 5; How to Reconstruct the United Jewish Appeal, 7; Jewish Education for Every Jewish Child, 4; Not a Time to Relax, 5; The Problem of Manning the Jewish Professions, 9; Problems Confronting Jewry at San Francisco, 6; What to Do About Intermarriage, 8; Unifying Jewish Education, 9.
Culture: (See Education and Culture).

D

Decline in Realism, The, 8.
Defaming Jews to Appease Anti-Semitism, 9.
Democracy:
The Dignity of Labor, 18; Economic Peace-Making, 13; For Full Employment, 14; Franklin D. Roosevelt, *Zikrono Li-Berakah*, 6; Our New President, 6; Outlawing Discrimination in Employment, 3; Political Exploitation of Religious and Racial Hatreds, 11; The Prejudice Against Immigration, 17; The Synagogue and Labor, 4; Which Way Argentina?, 16; Why Not Make Equality a "Prevailing Custom"?, 12.
Desperate Need for Social Service, A, 15.
Dignity of Labor, The, 18.
Disease and Its Cure, A, 7.
Dissolution of the United Jewish Appeal, The, 2.

E

Economic Peace-Making, 13.
Education and Culture:
Food for Thought in Hirohito's Message, 18; Jewish Music Week, 7; A Milestone in Jewish Religious Progress, 16; The Problem of Manning the Jewish Professions, 9; Theolgoical Seminary or University of Judaism?, 2; Unifying Jewish Education, 9; The Yiddish Press Celebrates, 3.
Ethics (See Religion and Ethics.)

F

Food for Thought in Hirohito's Message, 18.
For Full Employment, 14.
"For the Miracles" of our Day, 1.
Franklin D. Roosevelt, *Zikrono Li-Berakah*, 6.
Freedom to Be Jews Challenged, The, 15.
Future of the United Synagogue, The, 5.

H

Hanukkah and the Spirit of Resistance, 14.
Henrietta Szold, 1.
How Celebrate V-E Day?, 5.
How Control Atomic Energy?, 12.
How to Reconstruct the United Jewish Appeal, 7.

I

Ibn Saud Correspondence, The, 12.
Implications of the Harrison Report, 11.
In Memory of Six Million Dead, 15.
Jewish Conspiracy and the Jewish Problem, The, 18.
Jewish Education for Every Jewish Child, 4.
Jewish Issues at San Francisco, 8.
Jewish Music Week, 7.

L

Liberation and Redemption, 3.

M

Milestone in Jewish Religious Progress, A, 16.

N

New Principles in International Law, 15.
Not a Time to Relax, 5.
Not Principles but Interests, 16.

O

On the Eve, 13.
On the Publication of Our Sabbath Prayer Book, 6.
Our New Presdent, 6.
Our Tenth Anniversary, 1.
Outlawing Discrimination in Employment, 3.

P

Plea to Dr. Wise and Dr. Silver, A, 6.
Pledge That Must Be Fulfilled, A, 17.
Political Exploitation of Religious and Racial Hatreds, 11.
Prejudice Against Immigration, The, 17.
President Roosevelt's Statement and Zionist Policy, 4.
Problem of Manning the Jewish Profession, 3, The, 9.
Problems Confronting Jewry at San Francisco, 6.

Reconstructionism:

On the Publication of Our Sabbath Prayer Book, 6; Our Tenth Anniversary, 1.

Religion and Ethics:

The Atomic Bomb and the Peace, 10; A Business Man Looks at Protestantism, 1; The Challenge of Rabbi Zolli's Conversion, 2; The Dignity of Labor, 18; A Disease and Its Cure, 7; Food for Thought in Hirohito's Message, 18; "For the Miracles" of Our Day, 1; The Future of the United Synagogue, 5; Hanukkah and the Spirit of Resistance, 14; How Celebrate V-E Day?, 5; In Memory of Six Million Dead, 15; Jewish Education for Every Jewish Child, 4; Liberation and Redemption, 3; A Milestone in Jewish Religious Progress, 16; On the Publication of Our Sabbath Prayer Book, 6; The Religious Significance of V-E Day, 7; The Synagogue and Labor, 4; Theological Seminary or University of Judaism?, 2; What to Do About Intermarriage, 8.
Religious Significance of V-E Day, The, 7.
Robert Ley's Testament, 13.
Roosevelt, Franklin D., *Zikrono Li-berakah*, 6.

S

Synagogue and Labor, The, 4.
Szold, Henrietta, 1.

T

That Extraordinary Phenomenon, the Histadrut, 19.
Theological Seminary or University of Judaism?, 2.
Two Anniversaries, 19.

U

Unifying Jewish Education, 9.

V

Versatile Council for Judaism, The, 11.

W

War and Peace:

The Atomic Bomb and the Peace, 10; The Basis of Our Hope, 3; The Decline in Realism, 8; "For the Miracles" of Our Day, 1; How Celebrate V-E Day?, 5; How Control Atomic Energy?, 12; Jewish Issues at San Francisco, 8; Liberation and Redemption, 3; New Principles in International Law, 15; Not a Time to Relax, 5; Prbolems Confronting Jewry at San Francisco, 6; The Religious Significance of V-E Day, 7.

What to Do About Intermarriage, 8.
Which Way Argentina?, 16.
Why Campaign Now for a Medical School in Palestine?, 19.
Why Not Make Equality a "Prevailing Custom"?, 12.

World Jewry:

Can Judaism Survive in Europe?, 10; A Desperate Need for Social Service, 15 The Freedom to Be Jews Challenged 15; Implications of the Harrison Report, 11; In Memory of Six Million Dead, 15; The Jewish Conspiracy and the Jewish Problem, 18; A Pledge That Must Be Fulfilled, 17; The Prejudice Against Immigration, 17.

Y

Yiddish Press Celebrates, The, 3.

Z

Zionism:

An American Contribution to Palestine's Man-Power, 17; The Background of British Betrayal, 14; British Betrayal, 10; Defaming Jews to Appease Anti-Semites, 9; The Freedom to Be Jews Challenged, 15; Hanukkah and the Spirit of Resistance, 14; A Plea to Dr.

Wise and Dr. Silver, 6; President Roosevelt's Statement and Zionist Policy, 4; Problems Confronting Jewry at San Francisco, 6; Jewish Issues at San Francisco, 8; The Basis of Our Hope, 3; A Disease and Its Cure, 7; Henrietta Szold, 1; The Ibn Saud Correspondence, 12; The Jewish Conspiracy and the Jewish Problem, 18; Not Principles But Interests, 16; On the Eve, 13; A Pledge That Must Be Fulfilled, 17; The Versatile Council for Judaism, 11.

BOOK NOTES

he American," by James Truslow Adams, Samuel Dinin, 16.
he American Character," by D. W. Brogan, Leopold J. Sneider, 5.
re Men Equal?", by Henry Alonzo Meyers, Louis O. Kattsoff, 17.
renendicke Licht," by Bella Chagall, Israel Knox, 18.
avid Wolffsohn," by Emil Bernard Cohen, Theodore N. Lewis, 9.
eph Books, The, by Thomas Mann, Bertha Badt-Strauss, 5.
eph Books, The, by Thomas Mann, Grace Goldin, 5.
a Commemoration of William James," edited by Blanshard & Schneider, Sidney Morgenbesser, 7.
stice for My People," by Ernst Frankenstein, Theodore N. Lewis, 13.
ainstream," by Hamilton Basso, Samuel Dinin, 16.
n Living in a Revolution," by Julian Huxley, Myer S. Kripke, 8.
Partisan Guide to the Jewish Problem," by Milton Steinberg, Samuel Dinin, 15.
ab Saadia Gaon," edited by Louis Finkelstein, Joseph Sarachek, 4.
he Young Jefferson," by Claude G. Bowers, Milton R. Konvitz, 19.
our School, Your Children," by Marie Syrkin, Ben M. Edidin, 2.

POETRY AND FICTION

n Zoma Says, by Jerome R. Malino, 14.
henwald and the Colonial Office, by Frieda Clark Hyman, 15.
Camera to Pray To, by Ahbe J. Treu, 11.
Caprice of Instinct and Mood, by Lillian Reznick Ott, 19.
ld of Israel, by William Mordecai Kramer, 9.
ment for Our Dead Leader, by Eugene Kohn, 6.
e Law, by Alice Seligsberg, 10.
ice, Warsaw, Lublin, Robombs, by Lillian Reznick Ott, 5.
Mr. Bevin Pleads for Decorum, by Frieda Clark Hyman, 15.
To An Author Who Has Just Assumed His Heritage, by Julia Glasgow, 19.
To Our Brothers of the Warsaw Ghetto, by Frieda Clark Hyman, 11.
The Voice Unheard at Yalta, by Frieda Clark Hyman, 7.

AUTHORS

A

Adler, Morris, The Chaplain and the Rabbi, 4; The Perils of Victory, 9; Ends Mean Means, 17.
Agus, Jacob B., Vindication of Traditionalism, 2.

B

Badt-Strauss, Bertha, Thomas Mann and the Midrash, 5.
Bamberger, Bernard J., Are the Jews a Chosen People?, 16.
Barack, Nathan A., The Role of the Religious Fellowship, 11.
Block, Asher, Education and Religion in the Home, 12.
Brill, Mordecai L., Education for Jewish Morale, 8.

C

Cohen, Jack J., Ritual in the Jewish Home, 7.

D

Dellar, Dorothy Adele, Are We Commiting Self-Murder?, 19.
Dinin, Samuel, The All-Day Jewish School, 10; *B.R.*, "A Partisan Guide to the Jewish Problem," by Milton Steinberg, 15; *B.R.*, "Mainstream," by Hamilton Basso, 16; *B.R.*, "The American," by James Truslow Adams, 16.

E

Edidin, Ben M., *B.R.*, "Your School, Your Children," by Marie Syrkin, 2.
Eisenstein, Ira, Toward a Religion of Democracy in America, 1; Roosevelt's Ethical Will, 6; Inter-Faith Relations and How to Improve Them, 12.
Eisenstein, Judith K., The Arts in American Jewish Life, 1; Music Notes, 5.
Elkin, Harry, How to Make Hebrew Study Relevant, 4.

F

Frankenstein, Ernst, "Inner Immigration," 18.

G

Gelbart, Gerhson, The Centrality of Fund-Raising, 12.
Glasgow, Julia, To an Author Who Has Just Assumed His Heritage, 19.
Goldin, Grace, The Joseph Books, 5.
Golovensky, David I., Another Chaplain Discusses Combat Religion, 2.

Golub, Jacob S., Reconstructionism and Jewish Education, 1; (with Noah Nardi), A Study in Jewish Observance, 9.
Gordon, Albert I., The Jew as Public Servant, 6; The Synagogue as a House of Worship, 14.
Grand, Samuel, A Few Thoughts on Summer Camps, 3.

H

Hyman, Frieda Clark, The Voice Unheard at Yalta, 7; To Our Brothers of the Warsaw Ghetto, 11; To the British Colonial Office, 15.

I

Israel, Sholem, The Development of My Religious Outlook, 13.

J

Jaffe, Jean, *B.R.*, *"Hemshekh,* An Anthology of American Yiddish Poetry," 11.

K

Kaplan, Mordecai M., Shall We Retain the Doctrine of Israel as the Chosen People?, 1; Reconstructionism—A Method of Living in Two Civililizations, 8; The Chosen People Idea An Anachronism, 17.
Kattsoff, Louis O., *B.R.*, "Are Men Equal?", by Henry Alonzo Myers, 17.
Knox, Israel, *B.R.*, *"Brenendicke Licht,"* by Bella Chagall, 18.
Kohn, Eugene, Vindication of Democracy—A Reply to Dr. Agus, 3; Lament for Our Dead Leader, 6; The Need for Democratizing Jewish Life, 14.
Kohn, Sylvan H., A Jewish School in a Housing Project, 2.
Kohs, Samuel C., Jewish Community Organization — As It Might Have Been, 1.
Konvitz, Milton R., *B.R.*, "The Young Jefferson," by Claude G. Bowers, 19.
Kramer, William Mordecai, Child of Israel, 9.
Kripke, Myer S., *B.R.*, "On Living in a Revolution," by Julian Huxley, 8.

L

Lewis, Theodore N., *B.R.*, "David Wolffsohn," by Emil Bernard Cohen, 9; *B.R.*, "Justice for My People," by Ernst Frankenstein, 13.

M

Malino, Jerome R., Ben Zoma Says, 14.
Morgenbesser, Sidney, *B.R.*, "In Commemoration of William James," edited by Blanshard and Schneider, 7; Is Orthodoxy Consistent with Democracy?, 10.

N

Nardi, Noah and Jacob S. Golub, A Study in Jewish Observance, 9.

O

Ott, Lillian Reznick, A Caprice of Instinct and Mood, 19; Lidice, Warsaw, Lublin, Robombs, 5.

P

Polish, David, The Two-Fold Task of Zionism, 1; The Test of Democracy, 16.

R

Rackman, Ruth, "From Theocracy to Democracy" — A Critique, 13.
Rosenberg, Bertram A., *"Shevet Ahim"*—A Religious Experience, 3; Not So Great Hatred, 11; "Please, Sir!", 16.

S

Sarachek, Joseph, *B.R.*, "Rab Saadia Gaon," edited by Louis Finkelstein, 4.
Schanin, Norman, Youth in Quest of a Living Judaism, 9.
Seligsberg, Alice, The Law, 10.
Sneider, Leopold J., *B.R.*, "The American Character," by D. W. Brogan, 5.
Steinbach, Alexander A., In Search of the Permanent, 4.
Steinberg, Milton, Reconstructionism and the Jewish Religion — A Stocktaking, 1; The Outlook of Reinhold Niebuhr, 15.

T

Taft, Sigmund, A Design for a Jewish Community Council, 18.
Trepp, Leo, God and Man, 7.
Treu, Ahbe J., A Camera to Pray To, 11.

W

Weine, Max, A Spiritual Program for the Atomic Age, 19.
Weinstein, Jacob L., Social Ideals and Ethics for the Jew of Our Time, 1.
Wischnitzer, Rachel, Art and the Jewish Home, 19.

REALITIES AND VALUES

1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19.

CORRESPONDENCE

1, 3, 4, 5, 6, 7, 10, 11, 13, 14, 15, 16, 17, 18, 19.

MUSIC NOTES

Judith K. Eisenstein, 5.